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an example of well considered method. The chief part of the present population of Lykia consists of Turks. Among them there is, however, a very peculiar race called the Tachtadschy, who live in the higher mountainous tracts and follow the business of wood-cutters. Though officially reckoned to Islam, they have their own strange superstitions and separate priests. Von L. suggests, from craniological considerations, a pre-Greek origin for these people. The other inhabitants fall under two types. One of these evidently goes back to an Hellenic race, the other to some Shemitic people. The existence of this latter race in Lykia and Pamphylia the author believes (with Petersen) can be proved by philologic methods also.—O. TREUBER, in *Woch. f. klass. Philol.*, 1889, Nos. 47–8.

EMIL REISCH. *Griechische Weihgeschenke*. 8vo, pp. vii–153. Wien, 1890; F. Tempsky.

This is the eighth of the series of treatises published by the archæological and epigraphical seminary of the University of Vienna under the direction of Benndorf and Bormann. It is the work of a young and ambitious student, exhibiting the results of no small amount of industry and careful handling of a large mass of material. This material has not been so thoroughly treated before. The work is divided into four sections: (1) The origin, meaning and types of votive offerings; (2) Agonal votive offerings; (3) The prize tripods in musical contests; (4) Votive offerings connected with the drama. The origin of votive offerings is found in the practice of making presents to the dead, though no attempt is made to show how far the customs connected with votive offerings were derived from this source. The assumption upon which votive offerings are made is, that the divinity has feelings and wants similar to those of men. Such offerings are of various kinds: some are valuable in themselves, others for the ideas connected with them; some are symbolic in character, while others have no meaning beyond themselves. The best mode of classification is an objective one, by means of which they fall into three classes: (a) representations of gods, heroes and personifications; (b) representations from human life; (c) objects of human possession.

Agonal votive offerings are then treated under the headings: images of festival-divinities, representations of the victorious athletes, charioteers, musicians, *etc.*, and the offering of the prizes and of the implements of victory. The section devoted to tripods is an enlargement of the author's *Dissertationsschrift*, and treats of the character, form, and history of tripods, of their pedestals and decoration, and of the buildings in which they stood. Under votive offerings connected with the drama are treated: images of Dionysos and his train; representations from the drama itself; offerings of the theatrical properties and prizes.—A. M.